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CONNOLLY, Monsignor John.

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NARRATOR

Msgr. John P. Connolly
Signature of narrator

Monsignor John P. Connolly
Name of narrator

2620 Pleasant Street
Address

Oakland, Ca. 94602

(dated) September 4, 1981

Sally Thomas
Signature of interviewer

Sally Thomas
Name of interviewer

INTERVIEWER
2918 Benvenue Apt #2
Address of interviewer

Berkeley 94705

(dated) September 4, 1981

Signature of interviewer

Name of interviewer

Address of interviewer

(dated)

Accepted for the Oakland Neighborhood History Project

by

(Project Director) (Dated)

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Oakland Neighborhood
History Project

General Topic of Interview West Oakland, Irish, and St. Jarlath Church

Date September 4, 1981 Place St. Jarlath Church Length 90 minutes
2620 Pleasant St., Oakland 94602

| Narrator | Interviewer |
|---|---|
| Name Monsignor John Connolly | Name Sally Thomas |
| Address St. Jarlath Church | Address 2918 Benvenue Apt. #2 |
| 2620 Pleasant St, Oakland 94602 | Berkeley 94705 |
| Name & address of relative, friend | Relationship to narrator [friend, neighbor, etc.] |
| Birthplace S.F. | Length of acquaintance |
| Birthdate April 10, 1911 | Occasion of interview |
| Occupation(s) priest | |

Interview Data

Subjects covered, in approximate order, spelling out names of persons and places mentioned

| Estimated Time on Tape | Contents |
|---|---|
| 0 - 5 minutes/ | Connolly pastor at St. Anthony's from 1957 - 1970. |
| 0 - 50 counter | St. Anthony's history -- Father Peter C. Yorke, |
| | labor figure in San Francisco. |
| | Pope Leo XIII's encyclical on labor. |
| 5 - 10 minutes/ | Yorke's talents, involvement in Teamsters' Strike |
| 50 - 100 counter | and Carmen Strike. |
| | Yorke's debate with protestant minister Wendte, |
| | Yorke's struggles against the American Protective |
| | Association, (A.P.A.). |
| | Anti-Catholic sentiment not as strong on West Coast |
| | as on East Coast. |

Use back of sheet if necessary

-- on next page --

OAKLAND NEIGHBORHOOD HISTORY PROJECT

Interview Data, cont.
Monsignor John Connolly

| Estimated Time on Tape | Contents |
|---|---|
| 10 - 15 minutes/ 100 - 155 counter | The A.P.A. a national movement.<br>Politics not black and white.<br>Yorke friends with Governor Gage (?) and Senator Phelan.<br>Yorke's troubles with Archbishop Riordan -- Riordan more "American" than Yorke. |
| 15 - 20 minutes/ 155 - 215 counter | Role of church in politics or labor.<br>Pious XI's encyclical on labor, about 1930.<br>Pope John XXIII, Pious VI.<br>Company unions. |
| 20 - 25 minutes/ 215 - 280 counter | Connolly born in S.F. in 1911. Parents from Ireland. Father from West Cork, mother from Limerick.<br>Parents came in 1909, married in Ireland.<br>Father worked on railroad, then longshore.<br>Mother worked occasionally.<br>Parents had three children.<br>Connolly raised in Mission District -- 29th and Mission, went to Fairmont (?) public school. |
| 25 - 30 minutes/ 280 - 350 counter | Doesn't personally remember talk about the uprising in Ireland in 1916, or talk of Ireland's independence.<br>Knows little about Yorke's activities in Oakland from 1900 - 1910.<br>Connolly came to Oakland in 5th grade, about 1922. Went to St. Mary's School.<br>Little traveling between S.F. and Oakland.<br>Lived at 6th Street, between Castro and Brush. |
| 30 - 35 minutes/ 350 - 420 counter | Oakland not a Catholic city.<br>Catholic areas in Oakland were in West Oakland, North Oakland and East Oakland.<br>St. Elizabeth's a German national church.<br>Mixing of ethnic groups in sports. |
| 35 - 40 minutes/ 420 - 495 counter | Father worked on longshore -- commuted every day on the "Big Red Devil", took about 45 - 50 minutes to get to S.F.<br>Keyroute system. |
| 40 - 45 minutes/ 495 - 595 counter | Automobile ferry at foot of Broadway.<br>Labor movement in S.F.<br>Connolly in Rome during years of Mussolini and Hitler. |
| 45 - 47 minutes/ 595 - 640 counter | Connolly back to Bay Area in 1939. |

Interview Data, cont.
Monsignor John Connolly

| Estimated Time on Tape | Contents |
|---|---|
| Side 2<br>0 - 5 minutes/<br>0 - 50 counter | Marriage rules in the Catholic Church.<br>Raising children as Catholics.<br>Marriage among Irish. |
| 5 - 10 minutes/<br>50 - 105 counter | St. Patrick's more Irish than any of the other Catholic churches in Oakland.<br>St. Jarlath. First priest at St. Jarlath's was Father McQueue (?) , strongly Irish.<br>Catholic church born out of Mission San Jose. |
| 10 - 15 minutes/<br>105 - 160 counter | California Catholic history.<br>Irish came in gold rush.<br>Archbishop Alemony.<br>Father Gleeson, 1st pastor of St. Anthony's -- Irish and historian on the church in California. |
| 15 - 20 minutes/<br>160 - 220 counter | Gleeson brought Mercy Sisters from S.F. to Oakland.<br>Started Our Lady of Lourdes Academy.<br>Margaret Mealey.<br>St. Anthony's predominantly Irish and Portuguese.<br>Portuguese on 23rd Avenue -- "Two Tree Ave."<br>West Oakland most Irish area of Oakland.<br>Irish picnics at Shellmound Park in Emeryville.<br>Saloons. |
| 20 - 25 minutes/<br>220 - 280 counter | Very neighborly -- Portuguese in middle of Connolly' flat, Jews on the bottom, Connollys on top.<br>The Jewish family, the Shewsters (?), father was a "rag bottle sack man."<br>Railroad.<br>Rented home in Oakland -- that was usual.<br>Father watched his boys play baseball every Sunday.<br>No problem areas. |
| 25 - 30 minutes/<br>280 - 355 counter | Boxing -- Jimmy Duffey, Jewish boxer<br>the Shade brothers<br>Jimmy McLarnan, and man named Villa.<br>Not sure who Pesky Ryan was.<br>Irish had practically no impact on Oakland's political scene.<br>Does not remember Mike Kelly, political boss.<br>Oakland a non-Catholic town.<br>Irish in police department. |
| 30 - 35 minutes/<br>355 - 430 counter | People stayed in their own neighborhoods -- not much movement.<br>Did shopping at local grocery store and at 6th Street Market.<br>Not much interaction with Chinese or blacks. |
| 35 - 40 minutes/<br>430 - 510 counter | Played baseball with Irish, Portuguese, Slavs, and Italians. |

Interview Data, cont.
Monsignor John Connolly

| Estimated Time on Tape | Contents |
|---|---|
| | Played with a "nickel brick", a revamped baseball.<br>Girls not into athletics, athletics not co-ed.<br>Irish dances.<br>Roles of women. |
| 40 - 45 minutes/<br>510 - 600 counter | Mother did more disciplining that father.<br>Roles of women.<br>The future.<br>Church programs. |
| 45 - 47 minutes/<br>600 - 640 counter | Title of "Monsignor" explained. |

End of Interview.

Recommended books: Consecrated Thunderbolt
A Life of Father Peter C. Yorke of San Francisco

by Joseph Brusher, S.J.
Joseph F. Wagner, Inc.
1973

Citizen of No Mean City
Archbishop Patrick Riordan of San Francisco

by James P. Gaffey
1976

OAKLAND NEIGHBORHOOD HISTORY PROJECT

Interview with Monsignor John Connolly
Date of Interview: 4 September 1981; Oakland, California
Interviewers: Sally Thomas, Padraigin McGillicuddy
Transcriber: Sally Thomas
Begin Tape 1, Side 1

Notes and Partial Transcription

John Connolly was pastor at St, Anthony's for fourteen years, from 1957 to 1970. St. Anthony's located at 16th Avenue and Foothill. Msgr. Connolly became interested in history of St. Anthony's while he was there.

St. Anthony's is second oldest parish of all Oakland Catholic parishes. Most famous character was Father Peter C. Yorke, priest of Archdiocese of San Francisco. Until about twenty years ago, Oakland was a part of the Archdiocese of San Francisco. So a priest would be stationed in Oakland, Stockton, San Rafael among others.

Father Yorke extremely well-known as labor figure -- at turn of the century labor had its real struggles.

Pope Leo XIII issued a very famous encyclical on labor at that time, a real breakthrough.

Strikes in San Francisco: Teamsters and later the Carmen Strike -- both just before the turn of the century.

Peter Yorke at St. Anthony's from 1900 - 1910 as pastor. At end of his studies in Ireland decided to come to the United States. Accepted by Archbishop Riordan in San Francisco.

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Connolly: His talents were quickly recognized. He had varied talents. He was a great educator. He led the Catholic Exposition of Catholic education at the Chicago World's Fair around 1900. He was a great catechist. He wrote religion books that were used in school. He was a great linguist. He knew Latin, Greek, and Hebrew. He was an extraordinary preacher and a very eloquent speaker. That style of people who could command, a very emotional speaker and very down to earth but extremely colorful in his language.

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Teamsters were discouraged, ready to quit, and he told them they couldn't give up. Yorke inspired them to continue. They won. Yorke's name is enshrined in the Teamsters' Hall in San Francisco.

Yorke had gone through a famous debate (before 1900) with a protestant minister named Wendte. Prejudice against Catholics at that time because they were a minority. Yorke fought against the American Protective Association. (A.P.A.) It was a great public debate, recorded in the Chronicle and the Examiner. This was his first introduction in the public arena.

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McGillicuddy: There are a lot of people that claim that the Irish didn't suffer that much discrimination here. They point out that by 1880 they were 37% of the white population.

Connolly: There is no doubt that the Catholics in the West were not nearly as discriminated against as they were in the deep East, in Boston and the whole East Coast. That's true because the Catholics were entrenched here from the very beginning with the Franciscan missionaries who had started up the missions. There was a strong Catholic population. I would not say that the Catholics were in a minority in San Francisco. By no means. There was a very strong Irish population. It was for this reason that Father Yorke could get a great backing in his defense. But the A.P.A. movement was a national thing. It had filtered out here and was trying to make an imprint in the local area. This is how there came this public debate and so on.

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Connolly doesn't know what Yorke's position on the anti-chinese movement was. Later he became a very controversial figure when he got into politics.

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Connolly: I think that when you get into politics it's hard to find black and white. There are so many shades. Politicians will be right, half-right, wrong. So how are you going to defend one person completely and entirely?

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Yorke was a friend of Governor Gage (?) who came to the rectory at St. Anthony's to discuss the political situation with him.

Yorke was also friend at one time, adversary at another time to Senator Phelan, once mayor of San Francisco.

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Connolly: . . . (Yorke) was certainly a darling of the Irish. They were so very proud of him because a tremendous number of the Irish that came to this country were poor. They were not high in any public scene in government or in business or in anything.

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Yorke had, at one time, troubles with his own archbishop, Archbishop Riordan. Riordan was more of an "American" than Yorke, meaning he fit in with the business people, the general population, and the scene of educated people. Riordan came from Chicago.

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Connolly: Father Yorke took extreme positions, especially in politics. His archbishop felt that he was too strong.

The question has always been: what is the role of the church in politics or labor. What is the role? The present pope has enunciated the position of the church rather clearly. It really has always been that way. But at times some priests have entered too much, too closely into it. The church's position is always to enunciate principles -- to say what rights labor has, what are the rights of the employers, and to be very forceful in stating the principles. Then the church leaves the implementation of these principles to local governments, to employers, to the laboring people. She doesn't like the priest or the bishop to become actively involved in laboring problems, social justice problems. The extreme of it is what is happening in South America today and Central America.

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Discussion of Pious XI -- his encyclical on labor (about 1930) was just as important as Leo XIII's.

Pope John XXIII has written on labor and social justice. Pious VI, too. But the great encyclicals were those of Leo XIII and Pious XI.

Leo XIII wrote that labor has a right to organize and to form into unions. That's when they did.

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Connolly: I can remember growing up when there were company unions at the longshore in San Francisco. Company unions were very difficult on the laboring man. Of course the company owned the union and dictated what the policies would be of the union. When the union is on its own then it determines its own life and activities.

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Connolly born in San Francisco. Parents from Ireland. Father from West Cork, around Bantry Bay. Mother from Limerick, near the large town of Charleville.

Parents came in 1909, were married in Ireland. Came on their own, i.e. they weren't coming to family already here. There were plenty of other Irish here to make them feel at home.

Father worked for railroad in San Francisco for many years, then worked on the longshore . Was well aware of Harry Bridges, but as Msgr. Connolly says, "My father was a good labor man but not an activist."

Mother worked occasionally, during difficult times, in "little jobs" like in a factory or store -- "just simple little things."

Parents had three children. Msgr. Connolly's brother is a C.P.A. in Oakland and his sister worked for the State Board of Equalization for many years. Now retired.

Connolly born in 1911. Raised in Mission District of San Francisco, near 29th and Mission -- the St. Paul's Parish. Went to a public school until he left S.F. -- Fairmont(?) School in outer Mission. Doesn't know why he went to a public school. Doesn't know if there were many Catholic schools around then, in 1916. It's only in the '20s that every parish could have a school.

Uprising in 1916, Ireland got independence in 1919. Connolly does not remember much talk of this, but knows that 1920 internal fighting was a very painful situation in Ireland. He read about it later, but at the time wasn't aware of it. He was "too interested in baseball."

Knows very little about Yorke's activities in Oakland from 1900 - 1910.

Connolly came to Oakland in the 5th grade, about 1922. Went to St. Mary's School at 7th and Jefferson. St. Mary's was the first Catholic parish in Oakland. Started in 1854. Family came to Oakland because they had relatives here. (Father had two brothers here.)

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Connolly: It was strange because very few people moved from one side of the Bay to the other in those days.

The only traveling back and forth that we would do would be just going to visit some families. People did not really do a great deal of traveling, even in the short distances. In those days people in Oakland stayed in Oakland. People in San Francisco never saw Oakland.

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Lived on 6th Street, between Castro and Brush in Oakland.

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McGillicuddy: When you lived in San Francisco that would have been pretty solidly Irish at that point. When you moved to Oakland was there a big change?

Connolly: Yes. Oakland was not what we would call a Catholic city. It was very much of a protestant city.

McGillicuddy: What made it protestant?

Connolly: I don't know. I don't think you could say, even looking back now from my own knowledge, that there was a great German population here that would be Lutheran, or that there would be a great English population, or Scandinavian. It was a general population somewhat like you would find in the Middle West -- the farming country. But the Catholics tended to go to certain areas. You had West Oakland that was strongly Catholic -- Irish, Italian, Portuguese, and Slavonian. Then you have North Oakland that you had Sacred Heart Parish, and you had the Italians very strongly there and a number of Irish. Then you had lower East Oakland which was St. Anthony's Parish which there was a strong number of Irish, and especially Portuguese. Very strongly Portuguese

Thomas: Were there Irish in Fruitvale?

Connolly: In the lower Fruitvale district there was a strong German population. In fact St. Elizabeth's church was what we call a national church. It was a German national church for years. Again at the turn of the century it had grown enough to a mixture of people. The whole of Oakland had grown. So St. Elizabeth's changed from a national parish to a general type of parish which is what almost every parish is."

McGillicuddy: When you were growing up in West Oakland with these various ethnic groups was there much mingling between them? Or did the Irish tend to go to their own bars and their own societies?

Connolly: There would be a certain clannishness that we kids would recognize but the Irish had their own relatives and their own close friends. They would meet in families -- the Italians, the Slavs. But on the other hand, especially amongst the young people, why, we mixed all together. I played ball for years at Bayview which is now Raimondi Park down at 17th, 18th, and Wood. That was a great center of baseball playing. Baseball was <u>the</u> game in those years. Basketball was coming into its own. Football was mainly a college sport. But baseball was the strong game.

McGillicuddy: How many people from that district would have actually gone to college in your generation?

Connolly: I'd say when my time would have been for college -- I had gone off to the seminary -- that would have been 1929 or '30 -- that was the beginning of this present situation of people trying to go to college if they could. Although there were still a strong number who just finished high school.

McGillicuddy: Was your father still working on the railroad when he was in Oakland?

Connolly: Oh, no. He was working with the longshore. He commuted every day with the "Big Red Devil", the S.P. train that ran in Oakland. The one that we always had ran on 7th Street and it ran from the Oakland Mole all the way out into East Oakland to Dutton Avenue. It ran along down where East 12th would be. You had the stations of Peralta, Market, Broadway, East 12th, Fruitvale, Melrose, Fairfax, Seminary, 73rd Avenue.

McGillicuddy: When was it dismantled?

Connolly: It had to have been somewhere in the late '30s. And then the keyroute train was another train system that went to San Francisco. It went to a different mole and picked up the keyroute ferry boat.

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Discussion of the dismantling of the Southern Pacific Train.

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Connolly: My father would take that Southern Pacific train, and I think he would be in San Francisco in about forty-five to fifty minutes.

When they built the bridge the train ran on the lower level of the bridge. If I'm not mistaken it was the keyroute train that ran, rather than the Southern Pacific.

Thomas: Did many people commute to San Francisco, like your father, to work?

Connolly: Yes. Oh, yes. The ferry at the foot of Broadway was an automobile ferry. You'd get on it for a nickel.

McGillicuddy: Lots of people had cars then?

Connolly: Well, enough that that was a very thriving business.

McGillicuddy: Was it a private business?

Connolly: Yes, I'm sure it was.

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Discussion of dismantling of the train.

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Connolly: The automobile itself was the real thing that killed it. And then the big busses that came along. And of course the trains were running in only certain directions and covered certain areas. With the population explosion after World War II the trains would have had to have bought up an awful lot of property to settle themselves into tracks.

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Peter Yorke died in 1925.

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McGillicuddy: We tend to identify these labor movements as left-wing or Marxist kind of theory and politics. Did the Irish have that or was it more of a bread and butter issue for them rather than a theoretical movement?

Connolly: I wouldn't want to even say that the labor movement was an Irish movement. It wasn't, of course. The laboring people were made up of every group.

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Discussion of labor movement in San Francisco.
Connolly in Rome during the long years of Mussolini and Hitler. Heard Mussolini speak several times.
Discussion of Mussolini and Italy -- Mussolini did many good things for Italy.

Connolly came back to Bay Area in 1939.
Discussion of black influx during World War II.

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Begin Tape 1, Side 2

Discussion of marriage outside the Catholic Church. Basic concept: marriage is permanent. Used to be that if one married a non-Catholic he/she couldn't get married in the Church. That's an example of a church law.

Raising children as Catholics discussed.

Marriage among Irish tended to be kept among themselves the further back you go in time. That is, there was not much intermarriage with Italian Catholics, etc.

St. Patrick's more strongly Irish than any of the other Catholic churches in Oakland.

Discussion of who St. Jarlath was. He was a companion of St. Patrick and started a diocese in Galway. Original priest of St. Jarlath's went to school at St. Jarlath's in Ireland. St. Jarlath's in Oakland born off of St. Anthony's.

Discussion of Father McQueue (?), first priest, strong Irish.

Catholic church in California born out of Mission San Jose in Fremont. Discussion of Spanish missionaries, and the coming of Yankees from the East. Mexican government took away all the missions from the church, nationalized the churches.

Irish came much later, when gold rush happened.

Archbishop Alemony appointed in Monterey, then became Archbishop of San Francisco. Catholics not numerous, however, because Spaniards had not come up here in great numbers.

When European immigrants came later, Catholic population increased.

First pastor of St. Anthony's was Father Gleeson, Irish, but had been a foreign missionary. Was a historian on the church in California. He brought the Mercy Sisters from San Francisco to Oakland. Started Our Lady of Lourdes Academy at St. Anthony's. Old time Catholic women still living today who went to Our Lady of Lourdes. One is Margaret Mealey, between 65 and 70 years old, a prominent individual at St. Jarlath's.

St. Anthony's was predominantly Irish and Portuguese.

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Connolly: Portuguese were strong. You'd talk to anybody of Portuguese, boy, 23rd Avenue. They always used to call it "Two Tree Ave." That's the Portuguese way of pronouncing "two - three."

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West Oakland considered the neighborhood with the most Irish.

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Thomas: Where did they go when they moved out of West Oakland?

Connolly: The same as your mother and father started moving -- everywhere. They went out into the suburbs. They're all mixed in with the total population now. There's very little left of

Connolly, cont: a real Irish grouping of people that get together and have picnics. They used to have a famous Cork picnic here at Shellmound Park in Emeryville. I remember going down there as a little kid.

McGillicuddy: That's because your daddy was from Cork. Probably if your daddy was from Kerry you would have gone to a different picnic!

Connolly: They had different picnics and they were very, very well attended. Very strong. But they don't have too much of that anymore. There are some in San Francisco.

Most of your people centered their activities (around the church), raised their families, sent their kids to Catholic schools. A lot of activities around the priests.

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Discussion of the saloons.

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Connolly: We were much more neighborly in those days. Oh my gosh -- I mean Portuguese lived in the middle of our flat, we were on the top, the Jews were on the bottom. The Jews were the Shewsters. (?) Their father was a rag bottle sack man. He had one of those old wagons that you go around and picked up junk. That's what they called him, "rag bottle sack man."

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Discussion of who was in railroad, different occupations of ethnic groups.

Connolly's family rented their home in Oakland.

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Connolly: We only rented. We were just ordinary, poor people. There was far more renting in those days than owning. The rent was just a very common thing. But we, as I said, as friendliness,

Connolly, cont: we had other Jewish people on the block. We had Portuguese people on the block and we all knew one another. Very, very friendly.

McGillicuddy: Was there any generation gap?

Connolly: Not at all like there is now. For instance, my father went to watch my brother and I playing ball. He went every Sunday to watch us play. There was much more family spirit. And the kids were much more attached to their home. They weren't alienated from the home. They weren't running around on their own.

Thomas: Were there any areas that were "off limits" as children?

Connolly: We didn't have any problem areas. There were no problem areas. The only thing your folks wouldn't want you to do was get lost.

McGillicuddy: Did you have to be in at a certain time at night?

Connolly: It was just that things were sort of taken for granted. Of course I never got into that because by that time I went off to the seminary. But young people, their folks expected them at home by 10:30, 11 o'clock. Mamma was always awake until you got home.

Thomas: Do you remember the boxing matches?

Connolly: Oh, sure! I could tell you anything you want to know about sports. There was Jimmy Duffey (?), a great fighter here. That wasn't his name at all. He was a Jewish fella.

McGillicuddy: He had to take an Irish name because they were known as the good fighters?

Connolly: Well . . . there were a lot of Irish fighters, yes.

McGillicuddy: Why would he want to take the name of Duffey?

Connolly: I don't know. But he remained a very prominent figure in that little world of boxing. I believe he owned the bar,

Connolly, cont: saloon, at 8th and Washington Streets. He also had a boxing gym. But then you had the Shade brothers. You had Jimmy McLarnan (?) and a fella by the name of Villa. Oh gosh. . . there were great fighters in those days. Strong ones.

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Discuss Pesky Ryan. Not sure who he was, but name is very familiar.

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McGillicuddy: Did the Irish have very much impact upon the political scene in Oakland?

Connolly: Practically none.

McGillicuddy: We were talking yesterday about political boss Mike Kelly. Do you remember him?

Connolly: Oh, heck. This was a very non-Catholic town. It was strongly run politically by non-Catholics, not by Catholics. San Francisco had strong Catholic people in politics. But not over here. He might have been a figure that was striving to get things, but if you really look back . . .

McGillicuddy: (finding information in notes) 1939, that's it. Mike Kelly, political boss. He used to own the Post Enquirer paper, and he was a former supervisor of the Mint in San Francisco.

Connolly: No, no. The Catholics were never really strong in the political life of this city. They practically never held any positions of any prominence. It's only in latter years that you find people like Sweeny who became the fire chief here. But even that, heck, that's in very recent years.

McGillicuddy: What about police chiefs in Oakland?

Connolly: There were always a certain number of Catholics in the police department, but they never really were on top.

Thomas: I'd like to know about the relationship that the different neighborhoods had with each other. Did you consider yourself

Thomas, cont: a West Oaklander?

Connolly: In those days you didn't have a great deal of movement. So that, for instance, as a kid, I spent almost all my life in West Oakland. I did go to St. Mary's High, and that was in the very last year of the old Brick Pile at 30th and Broadway. That's a very key establishment in Oakland -- Old St. Mary's College. The high school was there with it. I went there in 1925, and that was the last year they had the high school there. The high school then moved out to Berkeley. But that was really going out of my little world. My world was West Oakland. People who lived out in East Oakland around St. Anthony's and 23rd Avenue -- they all hung out there. Roosevelt School. Then the people around North Oakland were heavily Italian, and they stuck together. It's true that some of the kids from Sacred Heart came into our area and played ball with us on our team. But that's because we happened to have a good ball club and we'd attract a couple of kids. Only some of our games would go out to Bushrod, which was way out in North Oakland. But everything was very much of a clannish thing, and you didn't even have modes of transportation.

Thomas: Where did you do your shopping, then?

Connolly: The shopping was all done . . . if you had a local grocery store, which we did, and everybody had 'em. That's another area -- Italian were into grocery stores. And we had Clouisio's (?) right on the corner. That store later moved out onto Foothill, around 34th. The real shopping that your mother would want to do would be she'd go downtown. And you'd have the 6th Street Market, was very famous. And then the 10th Street Market was very famous. Washington Market was up around 12th and 13th on Washington.

McGillicuddy: Were these closed-in markets, or were they open-air?

Connolly: All closed in. But very big. I think you still have a market at 10th Street. If you go in there you'll find the stalls for vegetables, for meat, poultry, cheeses, and all that sort of thing. In our day those were beautiful markets.

Thomas: Do you remember ever shopping at Ratto's?

Connolly: I know Ratto's, of course, very well, but no, I don't.

McGillicuddy: Where did the Chinese go to in West Oakland?

Connolly: I guess there always was a Chinese area there on Franklin. But it was never as big as it is today. Never as big.

McGillicuddy: Did you have any interaction with them at all?

Connolly: No. No, not really. They stuck mostly to themselves. It's the same way as the few little colored families. Mostly their dad worked as a porter on the Southern Pacific trains going across the country. We didn't have that much contact with them. There weren't that many. There was segregation, for sure. But it was not something we thought of. It was not something that the ordinary person ever gave two thoughts to because there weren't that many around. You had no reason to consider it a big social issue or problem. Maybe people that had a lot of contact with the world of the South knew the whole problem. But it was a different world then from what it is today.

Thomas: Who were your closest buddies as you were growing up?

Connolly: Most of my friends were just people who grew up and had ordinary lives.

McGillicuddy: Were they mostly Irish?

Connolly: Oh, no. Heck -- most of the people I played ball with were all Irish, some Portuguese, Slavs -- names like Ursig (?). A few Italians.

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Discussion of the changes the world has gone through. "World in a mess, morally."

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McGillicuddy: How did people amuse themselves? ...

Connolly: Ah, heck! You amused yourself with a nickel brick, which was a baseball that was liable to bust! Then you'd go put black tape around it. If that busted you put a few tacks in it with black tape.

McGillicuddy: What did the girls do?

Connolly: The girls . . . eh . . . were not into a great deal of athletics. They just hung around themselves. They certainly had their friends.

McGillicuddy: What did the parents do?

Connolly: The parents had all the friendship they wanted.

McGillicuddy: A lot of singing and music in the house? Did people play musical instruments?

Connolly: Well . . . not much. Your Irish of course tended to have old Irish dances. Then you'd have an accordian player or violin player. Or when the records started to come they would have Irish records. There was visiting.

McGillicuddy: People talked to each other more than they do now?

Connolly: Oh, my gosh . . . sure. Everybody knew one another. Today people don't even know their neighbors. They don't know certainly the people the second door down, or the third door down.

**********

Roles of women discussed.

**********

McGillicuddy: Did your mother discipline you, or did your father?

Connolly: Oh . . . I guess we'd get more discipline out of our

Connolly, cont: mother. Because dad only comes home after his long day of work and he's tired.

**********

Roles of women discussed more.

**********

Connolly: Mamma was always there. Home was a wonderful place.

**********

Future discussed -- moral majority, sex, and Reagan appealing to old-fashioned morality.

Community outreach and church programs discussed.

Title of "Monsignor" explained.

End of Interview

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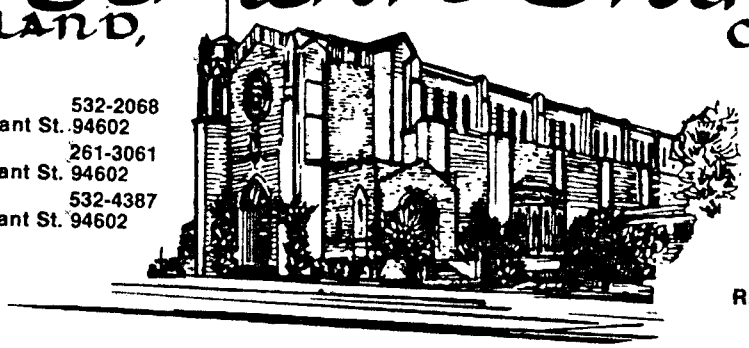


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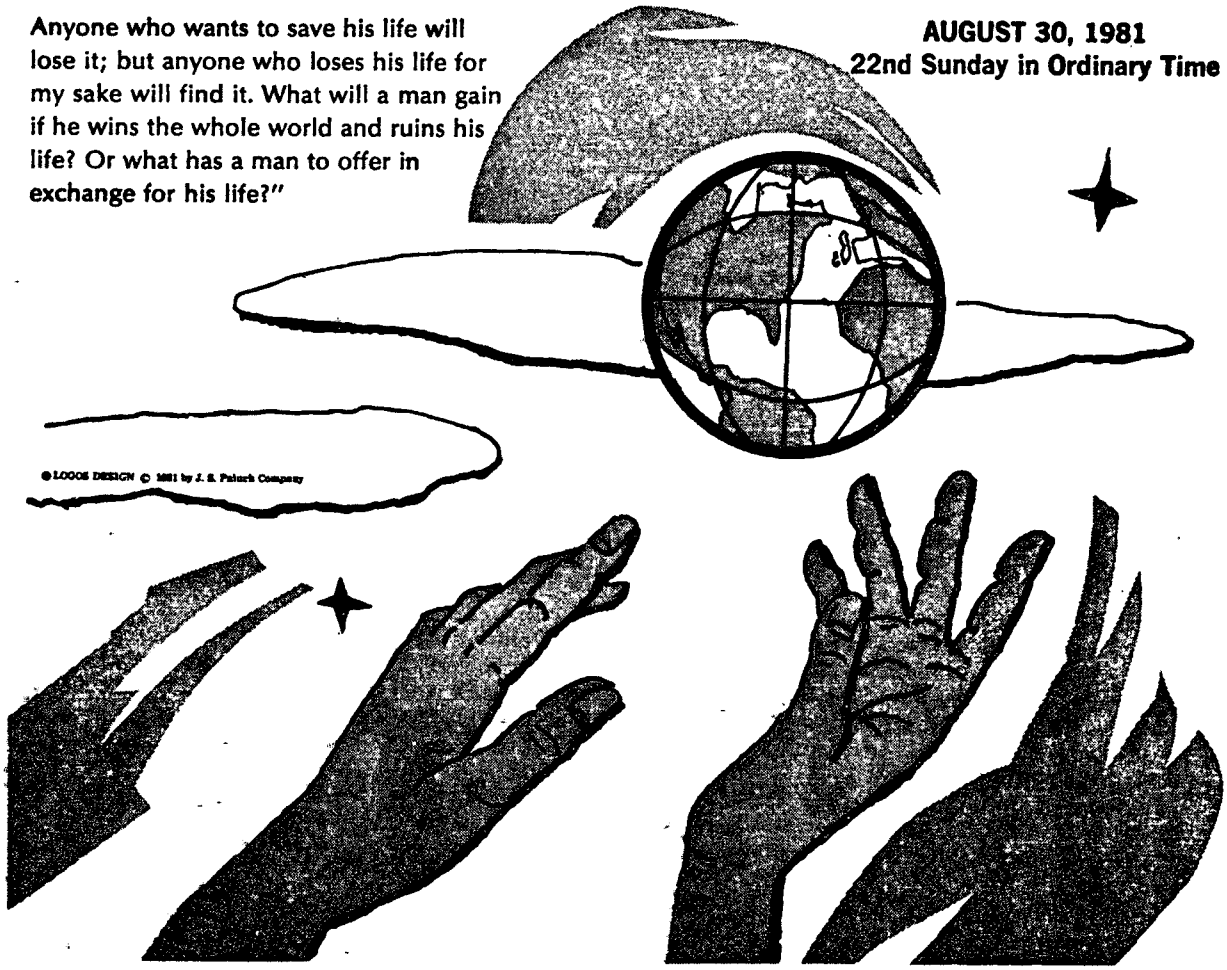
JOHN P. CONNOLLY
Pastor

REV. MSGR.
ALOYSIUS ZITKO
Assoc. Pastor

REV. JOSEPH K. AUTARD
Assoc. Pastor


Anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What will a man gain if he wins the whole world and ruins his life? Or what has a man to offer in exchange for his life?"

**AUGUST 30, 1981**
**22nd Sunday in Ordinary Time**




**MASSES:**
**Saturday Evening:** 5:00 P.M.
**Sundays:** 7:00, 8:30, 9:30, 11:00 and 12:15.
**Weekdays:** 7:00 and 8:00.
**Holy Days:** 6:30, 7:30, 9:00, 10:30 and 5:30 P.M.
**First Fridays:** 7:00, 8:00 and 5:30 P.M.

**CONFESSIONS:**
Saturdays. Eve of Holydays: 4:00 to 5:00

**BAPTISMS:**
On first and third Sundays of month at 2:00 P.M. by appointment. Church law requires that infants be baptized as soon as possible and that only practicing Catholics serve as Sponsors.

**PERPETUAL HELP DEVOTIONS:**
Tuesday mornings after 8:00 Mass,

**MARRIAGES:**
Arrangements should be made at least two months in advance at the rectory. Records of Baptism and Confirmation are necessary documents.

**SICK CALLS (any time)**
Meet the priest at the door with a lighted candle. Have a table with white cloth, two blessed candles burning. Crucifix, glass of water and spoon. The aged, as well as the sick and invalids, should receive the Sacraments regularly.

**NEW PARISHIONERS:**
Please register at the Rectory as soon as possible. Please notify Rectory if you move, within or out of the Parish.

# From the Pastor's Desk

My dear Parishioners,

"Consecrated Thunderbolt" is the title of a biography by Joseph Brusher, S.J. of a great priest, Father Peter C. Yorke. Some would say that he is the most outstanding figure in the history of the Church in the Archdiocese of San Francisco. There were other outstanding figures to dispute the claim, among them surely Joseph S. Alemany, the first Archbishop of San Francisco, 1853-1884, Mother Mary Baptist Russell, foundress of the Sisters of Mercy in California, who came to San Francisco with eight volunteers in 1854, Patrick W. Riordan, second Archbishop of "no mean city", 1884-1915, Edward J. Hanna, third Archbishop, 1915-1935, John J. Mitty, fourth Archbishop, 1935-1961.

Peter C. Yorke might well be called a consecrated thunderbolt. He was without question a man of great talents, whose interests and vision were broad, an excellent pastor, a man of prayer and a very good priest. He was the darling of Irish Catholics and of the labouring man. But he was controversial, mainly when he entered into the world of politics.

Father Yorke was born in Galway, Ireland, in 1864, and received all of his schooling there except for his final year before ordination. He was given permission to become a priest for the Archdiocese of San Francisco. His abilities were quickly recognized and he was appointed Chancellor within three years. Then he was made editor of The Monitor, the Archdiocesan newspaper.

In 1893 San Francisco began to experience the first effects of the unhappy movement agsinst the Catholic Church by the American Protective Association (A.P.A.). At the Archbishop's wish Father Yorke began to write in The Monitor on the issue. He entered into what became a widely followed controversy with a Protestant minister, the Reverend Mr. Wendte. Father Yorke almost single handedly routed the movement of anti-Catholic bigotry. Yorke's fame as a gifted writer, a compelling orator and a leader of men was born.

In 1901 Father Yorke entered the lists in defense of labour. He defended the teamsters Union in its struggle for life. Fr. Yorke challenged the masters of industry with the truths of Pope Leo XIII. He had to hold up the weary arms of the hungry, tired. dispirited teamsters who were ready to quit the fray. Labour won one of its greatest victories especially through the tireless efforts with pen and voice of a great leader, Father Yorke, whose name is enshrined in the San Francisco Labour Council hall for "his services and fame ... as a beloved friend and champion of organized labour." Yorke was again successful in another victory over management in a well-remembered Carmen's strike.

But Father Yorke ran into difficulty with his Archbishop, Patrick W. Riordan, when he became involved in politics. Father Yorke took sides readily. He fought especially against Thomas Phelan, who was Mayor of San Francisco at one time and Senator of California at another. Phelan was a Catholic. Father Yorke had a tendency to strike out with strong language against political opponents. At times he could be vitriolic. It is difficult to say whether Yorke was always right. In dealing with politicians it is not easy to give unqualified support to one or another public figure. Archbishop Riordan became upset with Father Yorke.He felt that Yorke was becoming too involved in controversial matters and that he was too positive in his opinions and too strong in his attacks on individuals. The result was that by mutual agreement Father Yorke was given a year's leave from duties. Father traveled to Europe, visited Rome and went especially to Ireland, where he lectured.

We must be brief. Father Yorke applied for and was appointed to the vacant pastorate at St. Anthony's parish in Oakland in 1903. He remained there until 1913. He was a most successful pastor, as I came to know who in a later year (1957) was one of his successors.

When people think of Father Yorke they seem to remember only his great and sometimes controversial efforts in defense of the Faith against bigotry, his crusade for labour and unionism and his fights in the arena of politics. But Father Yorke was a scholarly man. He knew Greek and Latin well. He was a brilliant, convincing preacher. He was a foremost catechist of his day. He wrote many text books on religion. Yorke was an educator. He directed the diocesan school exhibit at the Chicago World Fair of 1893. Father Yorke was a liturgist, who was far ahead of his time. He had children recite parts of the Mass each Sunday in the vernacular.

Father Yorke was a very good priest, a man of God. I love the story of his dying. When it came time for him to receive Extreme Unction he insisted upon getting up from his bed, putting on his cassock and kneeling on a predieu. In his own words, it was but fitting that a priest of God should receive the Last Sacrament vested as a priest.

Msgr. Connolly, your Pastor

MUSIC TODAY

Eleven O'clock Mass

Choral Mass with St. Jarlath's Choir

Prelude: Cantabile - - - - - - - -Franck

Processional Hymn: #7, page 42
We Are the Light of the World

Song of Response: Psalm 41 My Soul is Thirsting for the Lord -Gelineau

Offertory: My Song Shall Arise - La Forge
(Solo by Debby Russo)

During Communion: Longing for God- Deiss

Hymn of Thanksgiving: #6, page 41
O God of Love, O King of Peace

Postlude: Chorale in A minor - - -Franck

Twelve-fifteen Mass

Hymns, Organ and Responses as at Eleven

## Wedding Banns

Shelton Matthews
and
Cheryl Bienati

Arnulfo Gapasin
and
Teresita Covarrubias

## Wedding

Thomas Rusca
and
Carmen Gonsalves

## Requiescat In Pace

Shirley Williams

## School News

ST. JARLATH SCHOOL WILL START THE 1981-82 SCHOOL YEAR ON WEDNESDAY, SEPTEMBER 2 AT 9:00 AM.

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## Masses for the Week

| | | |
|---|---|---|
| MON. | 7AM | Edward Tobin |
| | 8AM | Mr. & Mrs. Harry Haley |
| TUE. | 7AM | Margaret Lomi |
| | 8AM | John Fitzpatrick |
| WED. | 7AM | Gene Galvan |
| | 8AM | Phoebe Phillips and Family |
| THU. | 7AM | Joseph and Loretta Gallagher (Wedding Anniversary) |
| | 8AM | The Richard Valdez Family |
| FRI. | 7AM | May Barale (Lucy) |
| | 8AM | Marie Cebollero |
| | 5:30 PM | Loretta Gallagher |
| SAT. | 7AM | Marie Delacour |
| | 8AM | Rev. Msgr. Thomas F. Scahill |

## Mass Servers

MON.-WED. S. Flood
THU.-SAT. S. Garcia

First Friday, September 4. 1981 - 5:30 PM
J. Camello, J. Rabuco

Saturday, September 5, 1981 - 5:00 PM
E. Souza. D. Glover, J. Thompson

Sunday, September 6, 1981

| | |
|---|---|
| 7:00 AM | R. Freitas, G. Freitas, J. Sales |
| 8:30 AM | S. Garcia, D. Garcia, K. Bolden |
| 9:30 AM | A. Jones, G. Jones. P. Millet |
| 11:00 AM | J. McMurray, M. McMurray. S.Flood |
| 12:15 PM | E.Nevel, S. Nevel, J. Camello |

## Schedule of Events

SODALITY-ALTAR SOCIETY NEWS

Wednesday, September 2: regular meeting starting with Rosary for "Peace" in the Church at 12:00 noon, followed by lunch (bring your own sandwich - coffee and dessert served). Meeting immediately following. Guest speaker will be Sara Holtzapple, chief dietician at Alta Bates Hospital. Her subject: New goals for eating.

Keep in mind the day for our Bazaar - October 18.

Raffle and dinner tickets for the Bazaar will be available. Mary Lee is in charge of dinner tickets. Helene McGue has the raffle tickets.

Please remember to bring items for the Country Store, White Elephant, and Plant booths. If you wish someone to pick up items, please call 534-2138.

## Retreat

San Damiano Retreat Schedule

September 7
FAMILY DAY
Call Retreat Center: 837-9141

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